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The EXAMINER.

From Monday July 5. to Friday July 9. 1714.

Τῶν πόνων πωλῶσιν ἡμῖν πάντ' ἀγαθὰ θεοί. Epicarmus.

IT sounds oddly enough to have the *Quakers*, *Independents*, *Baptists*, and other *Mutes* and *Ranters* of the *Conventicle*, propoſed as Examples of Zeal, Fidelity and Induſtry, to the *Clergy* of the *Church* of *England*; and yet if we take an exact View their Management from late Appearances, the Application will be found to be extreamly Juſt and Uſe-. Every one, who has been at all Curious to watch Progreſs of the *Bill againſt Schiſm* through the *o Houſes*, cannot fail of obſerving upon the ſtrange d extraordinary Oppoſition made to it by theſe ople; whoſe unwearied Sollicitations, indefatigable ligence, united Labours, and Perſeverance to the ſt, even in a bad Cauſe, deſerve an Enemy's Praiſes d Commendations; have made a noble Stand againſt aſon and Juſtice it ſelf; and ſuch Vertues, however iſguided or ſet wrong in the End and Deſign of them, a ſtrange Provocative of Imitation.

Theſe *Sectaries*, once a Contemptible Body of People, th with reſpect to their Wealth, Power and Num- rs, who took upon themſelves the Air of Sober, armleſs, Inoffenſive Creatures, deſiring Liberty and t Dominion, pitied for their Scruples, tolerated for eir Uſefulneſs in Trade, and rather Neglected than ted, till the *Whigs* dubb'd them Politicians, and liſt- them under their Banner: Theſe Men, tho' not t formidable, when compared with the Bulk of the *urch-Intereſt*; tho' they are unable to come into any eaſures of a Coalition with the *Whigs*, without gi- g up all their own Scruples and Tenderneſſes, as meer retence and holy Maſquerade, and embracing a Lati- de and Libertiniſm in Principle and Practice, wholly conſiſtent with the original Inſtitution of their Sect nd Order; tho' conſider'd with reſpect to one ano- or, they are more oppoſite in Profeſſion, and *Con- nticle* againſt *Conventicle*, *Quaker* againſt *Presbyterian*, *resbyterian* againſt *Independent*, and *Independent* againſt *Baptiſt*, appear to be at leaſt as much divided, and at great a Variance, as any one of them can poſſibly be ith the *Church* of *England*; yet upon this Occaſion, laying aſide all inteſtine Animoſities, by uniting artily, and exerting themſelves as in Caſes of com- on Danger, they have been able to make a ſwarm out the *Church*, and by buzzing *Perſecution*, and rowing out their Stings at the ſame time, have very oſely Beſet, and very galantly Annoy'd her on every de. A rare Inſtance of the Force of Unity and Re- lution! Whilſt out of a grateful Senſe of the *Indul- nce* which they enjoy under her Favour, and by her eneroſity, they have endeavour'd to return the Com- liment, by ſtrenuouſly oppoſing all neceſſary Mea- res for her further Security, including at the ſame me the temporal Intereſt of their own Poſterity: nd by this remarkable Inſtance they have labour'd to onvince us, how probable it is for the ſame Spirit Bigotry, Hatred and Malice, which hath bid ſo ir for hindring the *Church* from being effectually Eſtabliſh'd, to bid as fair one time or other for its Ruin and Overthrow; unleſs the Danger be timely prevented, by at leaſt an equal Degree of Courage and Steadineſs in its Defence.

Thoſe Men, who uſed to make it a matter of Slander and Reproach againſt the *Clergy*, that they were Worldly-minded, and that they depended altogether upon their Political Friends, having grafted their Religion upon a temporal Settlement, and being Creatures and Favourites of the *State*, have now run much greater Lengths than the moſt Buſy and Active of that Order; and made more ſervil Addreſſes both to the *Court* and *People*, than any the keeneſt Hunters after Preferment. They have engroſſed almoſt all the *Clamours* of the *laſt Month* to themſelves; and have alarmed the *Clubs* and *Coffee-houſes* with Fears and Jealouſies of a new Sort, not in favour of the *Succeſſion* or *Proteſtant Intereſt*, but out of a tender Regard and ſpecial Concern for *Fanaticiſm*; and from Dreading of *Popery*, they have brought us to be Afraid even of *Peace* and *Unity* too; and to be under ſtrange Apprehenſions, leſt we ſhould all come hereafter to be of one Church and of one Religion, tho' never ſo Pure and ſo well Reformed; as if this were a Curſe and Malediction, and the high Road to Ruin and Confuſion. The Honeſty and Integrity of the *Stock-Jobbers* was of great Uſe to the *Diſſenters* upon this Occaſion. It is ſaid, that *Publick Credit* fell juſt as their Cauſe began to totter. But did it not fall too upon the *Peace*, and at the Diſſolution of the *Junta*, and the Demolition of *Dunkirk*? Publick Bleſſings muſt neceſſarily ſink Credit in ſuch Hands, whoſe conſtant Employment and proſpect of Advantage is civil Diſtractions and the Miſeries of their Country. It is Breach of Privilege to give Reaſons for the Sinking of *Stocks*, when ſuch is the *Will* and *Pleaſure* of the *Abſolute Monarchs* and *Tyrants* of *Change-Ally*.

Whilſt this Bill depended, the *Preſs* broke of all Topicks for the ſake of *Schiſm*, and turn'd all its Lyes, Cavils and Calumnies that way. The *Proteſtants* of *Catalonia* were no longer minded, and no further notice was taken of the Duke of *Lorain's* Muſter Rolls. Such *Horrible* REASONS were daily vented againſt the *Bill*, as if the *Toleration* of *Nonſenſe* were about to be Invaded, as well as that of *Schiſm*. Some argu'd, that *Schiſmaticks* were a *Godly* ſort of People; others, that they were *Peaceable*; and others again, that they were *Loyal*. No Falſhood, no Abſurdity was omitted, when they found the *Whigs* diſpos'd to receive any thing, that appear'd in the Shape of an *Apology*. The *Levees* of *Legiſlators*, and their Favourites, the *Tea-Tables* and *Aſſemblies* of their Wives and Miſtreſſes, all the *Whig Clubs* and *Cabals* were crouded with little plated Cravats and broad-brim'd Hats; with Bands of the *Geneva Cut*, interſpers'd here and there with a pert Figure from the *Grecian Coffee-Houſe*; and there are ſeveral *Porters* in the

Church

Church Interest, who are able to Depose, what a mighty Run was made upon the modish Manufactures of the City, whilst this Affair was in agitation.

The *Lobbies* and *Court of Request* swarm'd all the while with a motly Collection of Habits and Faces; almost resembling the Valley of *Jehosophat*; and furnished such variety of diverting Scenes, that few, but the Proprietors of the *Two Theatres*, could be melancholy at the Entertainment. A full-fisted *Quaker* shakes *Bob Forage* by the itching Paw, and says; *Friend* Robert, *we Pray for Thee and we Thank thee.* A sowre *Presbyterian* produces his *Reasons* in Print, and his *Bill* in *Manuscript*; and drops the unlucky Hint, as who should say; *either Cancel* This, *or* T'other. In one Walk you might hear a *Free-Thinker* and a *Calvinist* lamenting the Day, when their *good Friend* of *Salisbury* went out of Town. In the next, you might observe the honest Infidel *Tol—d* consoling a *French Refugee* with the remembrance of the Time, when the *Sacramental Test* was to be abolish'd, for the further Security of the *Protestant Religion*. *Wois—n* is no longer in Quest after the *Longitude*, but singles out a *Lord*'s Chaplain, and declaims loudly against the persecuting Spirit of *Athanasius*. Here you find a *Baptist* complaining to a *Jew* of the great Decay of *Christian Liberty*; and there you might perceive a *Smart Clerk* of a *Conventicle* sliding Arguments into Mr. *S——*'s Hands, in behalf of *Fescues* and *Horn-books*. You hear in one Place a grave *Republican* persuading a violent *Stickler* for the *Occasional Bill*, that he ought by no Means to agree to the rendring that *Law* more effectual: And in another, the *Socinian En——n* agrees entirely with a *Moderation-monger*; That all *Christians* but *New-Converts* ought to be treated alike. 'Twas observ'd, how lovingly the *Whigs* and *Papists* smil'd upon one another, when mention was made of *Natural Rights*. The *Geneva-Men* profess'd their entire Dependence upon certain Advocates of a *venerable Order*: and there was not wanting an *Apostle* and *Missionary* of every *Sect* and *Faction* in *Great Britain*, to work Cures upon weak Heads and distemper'd Minds, by convincing them how easily they might promote the Cause of *Schism*, without permitting the unthinking Vulgar, or their dull Country Friends, to reflect upon their *Consciences*, or call in Question their *Zeal* for the *Church of England*.

As for the *Quakers*, the most active of all the *Tribes* in this Business, I cannot imagine upon what Principle of their Sect they can justify their Conduct: For in general I take them, with regard to Economy and worldly Interest, to be the best regulated Society in *Europe*, the *Jesuits* themselves hardly excepted. They formerly declared an open Aversion to all *Human Literature* whatever, at least a Contempt of it, as Useless and Insignificant. And as to *Divine Literature*, they do not believe it can be Learn'd or Taught, but impute it wholly to the Dictates of the *Light*. A Principle, which, they say, dwells in every Man from his Birth to his Death, and lies for some time in a sleepy unactive State, till it begins to work at a certain Season, which they call the *Day of Visitation*; and then if it be clos'd with, it Perfects the *Saint*; and if it be resisted, hardens the *Reprobate* and delivers him over to Perdition. Now in all this Account, where is there room for Education, since the *Light* is the same in all Men, of all Sects, Nations and Ages, and works the same way both in the Learned and Unlearned? What signifies it Train a Child, whose *Day* is not yet come, and Learning can hasten it; or whose *Day* is past, he by this time made either a perfect *Saint* or irreclaimable *Reprobate?* If therefore their *Sch* should be suppress'd, it would add very much to Credit and Purity of their Original Institution, make the Power and Authority of their *Light* app more Conspicuous and Self-evident, in the Eyes o crooked and perverse Generation.

To return now from this Digression, and to ply the Drift and Design of my first Argum Shall all these Insects of Corruption and Slaves Ignorance and *Enthusiasm* be thus Sedulous, Faith Firm, and Indefatigable in the *worst Cause*; and s not the most Learned Clergy of the Purest Chu in the World, and all the true Lovers of our H *Reform'd* Religion be much more so in the *Best?* Ou we not to be asham'd of our Differences, and Unite by the Example of our Enemies, when this Interest comes to be contended for? When Gentleman at *Westm——r* pointed with his Fin and said; *Yonder goes Such a* Doctor, *who stands f for the next* Deanary! *That is* Mr. Such a one, *puts in fair for a* Prebend; *and there is the Lea* Mr. Such a one, *who is come up to sollicit a* Sine-cu And then bid the Company remove further, fear of being overwhelm'd by a Cluster of *Non* just come down to oppose the *Schism-Bill*; I m own, in spite of my Affection for the *Church*, thought there was more of true *Publick Spirit* in t last Account, than in the former. Now certainly the time for the *Clergy* and the *Church's* Friends exert themselves, for obtaining all the Points, t are necessary to Her further Welfare and Secur and to Her everlasting Establishment. If they n lect this Opportunity, they may be Punish'd for by being for ever excluded the Benefit of other.

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